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SERMON

Preach'd before the Honourable
Company of Merchants

Trading to the

Levant-Seas.

At *St. Bennet Fink*, October 13.
Being Sunday, 1706.

By *THOMAS OWEN*, A. M. Fellow of *St. Peter's College* in *Cambridge*: and Chaplain to the
Factory at *ALEPPO*.

L O N D O N,

Printed for *Ralph Smith*, at the Bible under the Pi-
azza's of the *Royal Exchange*, *Cornhill*. 1706.

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To the Right Worshipful
Sir *William Trumbull*, K^{nt.}
GOVERNOUR,
AND TO THE
Honourable Company of Merchants
Trading to the *Levant-Seas*.

Right Worshipful, &c.

THIS *Sermon* being Publish'd at
Your Commands, Is therefore De-
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bearty Thanks for Your Favours already
bestow'd, and an humble Desire of the
Continuance of them, to

Right Worshipful, &c.

Your most Faithful, and

Most Obedient Servant,

T. Owen.

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Sir William Trumbull, K^t

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PSALM CXIX, 59.

I thought on my Ways; and turned my Feet unto thy Testimonies.

Thought is that Excellent and chief Faculty of the Humane Soul; and by some made the very Form and Essence of Man; as if He were himself no more than (*Ens cogitans*) a *Thinking Being*.

B

Thought

Thought it is, by which we are distinguish'd from the Inferior and Irrational Part of the Creation, which, at the best, are act'd by a necessary Instinct, and undiscerning *Impetus*, always in the same road, and Unavoidably.

Thought again, is the great Distinguisher of Man from Man, who are remarkably Different'd from each other, according as they have us'd and improv'd this Talent, or the contrary.

Thought, once more it is, by which we are not only distinguish'd from one another, but thereby are exalted to a higher *Form*, and link'd to a superior Order of Beings; we thereby claim Kindred with Angels, and maintain Alliance and Inter-course with the two Worlds.

Thought it is, lastly, by which we are enabl'd (tho at the distance of Finite Creatures) to approach the Infinite and Incomprehensible Majesty of the Great God, contemplate his Essence, search out his Works, acquaint our selves with his Perfections, and adore Him in all things; which is the utmost Height of Honour and Happiness a Rational Creature is capable of.

But not to insist any longer upon this; My Design at present is to shew the Necessity of *Thought*,
in

in order to a thorough Reformation, and effectual Religion, and to fit up my self and you to the Use and Practice of it, from these Words; *I thought on my Ways, &c.*

In discoursing on which, I shall 1st explain the Terms, what is meant by the Expression, *I thought on my Ways.*

2. Shew the Force of this Method, in guiding us to turn our Feet to the Testimonies.

First then, I am to explain the Expression, *I thought on my Ways.*

Ways then, in this Place, I understand to mean all the Thoughts, Words and Actions, the Designs and Aims, the Desires and Intentions of the Heart of Man; and the Scripture uses this word so often in this manner, that 'tis needless to mention those places to you. For, Life in the Language of the Moralists, and the Divine Writers too, being look'd upon as a Journey, and Man made for an End, and necessarily aiming at it (I mean that of Happiness in general, in which all Men concenter, how different soever their Notions of it may be, and their Ways of prosecuting it, even contrary) Hence it is, that all that a Man doth,

doth, all the Effects of his *Thoughts*, Words and Deeds, having a Tendency to, and Influence upon, that End, are therefore called his *Ways*. Because, I say, by *them* he must attain his End, if *they* be suitable and proportion'd to it; or if not by *these*, he must be led to another End, tho' different enough from what he design'd and look'd for. Hence all those several Metaphors belonging to a Traveller, such as going forward, backward, running, walking in right, wrong, or By-paths, are us'd in Scripture to denote the different Behaviour of Men, and the different Effects of *that* their Behaviour, in their pursuit of this End. So that, by this Term of *Ways*, *David* here means all the Issues of his Soul within, and all the outward Product and Course of his Life and Practice, in Consequence and Subserviency to them.

Thinking on our *Ways* (the other Term to be explain'd) contains in it,

1. A true and serious Concern for our *Ways*. *David* found his *Ways* were of great and important Moment to him, and *that* made him solicitous and *thoughtful* for them. Sure a necessary piece of Prudence this; and one would think impossible to be neglected, since nothing is more demonstrable to

to a Man, than the Influence of his Actions on him, the necessary and inseparable Connection with, and the Power they bear in forming his State, whether of Good or Evil. Believe it, *they* are our selves, as eternal as our Souls that form them, as inseparable as our own Essence from us; and however the Incogitancy of our trifling Natures makes bold now to neglect them, the Diversion and Amusements of the World seclude them, and the Variety of new Scenes, still shifting, seem to bury them in Oblivion; yet they are laid up only, and wait the appointed time, when they shall return and dwell with us, and in us to all Eternity. Sure then, this we ought to take care of, since on this Point depends our Weal, or Woe for ever; and if we do not perfectly stifle our *Thoughts* from suggesting any thing at all to us, they will certainly ply us with this important Admonition, *Look to thy Ways*; for according to *them* shall be thy future Fortune. If we think at all, we shall sometimes think what we are, and what we shall be; and cannot, sure, think on either without Concern and Carefulness. And thus *David thought on, &c.* was concern'd for his *Ways*.

2. Think-

Thinking on our Ways, implies a thinking them over, and Examination of them, in order to a right Information of the true State of them. It is impossible, sure, that a Man should be sensible of the Importance of his Actions, and yet drop that Thought, and not take what Prospect he had of them, and see which way they tended in him, which he knew had so great a turn in his grand Concern and Business. Tis want of Concern for our ways, makes us neglect to search and know them; but no Man can be assur'd that he has the Determiners of his Everlasting Interest, his Eternal and unchangeable All within him, and not be restless to know which way they were like to determine him. And thus again David thought on, i. e. Examined his Ways.

Thinking on our Ways, comprehends a Thoughtfulness and prudent Care to direct them well, to a satisfying prosperous Issue. This is indeed the Foundation and end of all the rest; for what Concern can a Man have for his Actions, or what Desire to know how they will work, but only in order to secure them right, that they may be Happiness and Advantage to him? When therefore we are fully convinc'd of the Importance of our Actions,

ons, and upon ~~that~~ Conviction, have search'd into the Quality, and fully inform'd our selves of the State of them, the next step will undoubtedly be this, *viz.* so to order and direct their Motions, as shall best serve to that great End and Purpose, which was the Cause of all this Concern and Care about them. And thus *David thought on*, i. e. had an Eye over, to direct His Ways.

4. *Thinking on our Ways*, means a frequent Reflection and Meditation on them, that we often call our Ways to remembrance; and ever now and then Commune with our own Heart, and search out our Spirits, Psal. 77. 6. that we accustom ourselves to frequent returns of those Thoughts, keeping our Mind upon such Meditations, and pondering them in our Hearts; not raising some slightly affecting Warmth, and then letting it chill again by too long Diversions and Amusements; but keeping up the Fire by musing on it, and by often recurring to the Meditation, maintaining its Force and Vigour in us. And thus *David thought*, i. e. frequently thought, and meditated upon his Ways.

All this together, I take to be the full meaning of this Expression in my Text, *I thought on my Ways*. In which words, is recommended to us from

from the Practice of *David*, the Man after God's own Heart, such a Seriousness and Earnestness of Thought, as springing from the prudent Consideration of the Consequence of a good or evil Course of Life, puts a Man upon diligent Search and Trial how the State of things is with him, and excites him to regulate himself according to the Rule of right Reason, and the Word of God; which as it is his chief Concern and Business, so it becomes accordingly the chief Employment of his watchful Thoughts, and the constant Subject of his serious Meditations.

And thus did *David*; and I hope we are all able to say for our selves with him, *I thought on my Ways*.

For, tho we live under the full Light of the Gospel, the purest and most regular Dispensation and Administration of it, yet shall we make nothing of all those glorious Advantages without this; and till we have to purpose thus thought on our Ways, we shall not be Induc'd to turn our Feet effectually to God's Testimonies.

Which is the next thing I am to speak to, viz. The Force of this Method of thinking on our Ways, In turning our Feet to the Testimonies.

I. This

This *Thinking* on our *Way* is necessary to make what we do become our own Work, our own Act and Deed; that it be Resolution and Religion, not Chance or Humour in us. It is impossible, with any Sense, to call that ours, which we have no part in; nor can that be look'd on as Service to God, which never was done with any Intention, or so much as a *Thought* of him. Religion is so much the Business of the Soul, that the Body is only the second, and as it were but accidentally concern'd in it; i. e. because of its Union with the Soul, 'tis oblig'd to serve its superior Ends and Purposes. 'Tis the first rule of moral Wisdom, that a Man have some settl'd Scope and End of Action; from which they might be all denominated; and even such, as were in their own Nature Indifferent, might with respect to this general End, pass for Good, and Wise, and Virtuous.

Doubtless, without such Ground and Principle, even those Actions, which are otherwise naturally indifferent, by being loose, become *Irrational*, and therefore *Evil*.

Chance is indeed unbecoming the Name of Man, whose Nature is Choice, and who has a

Power of Choosing, in his Name; He degrades himself into the Number and Rank of Beasts, when, like them, he rushes rudely into Action, without Design and Consideration.

If we would have our Service reasonable, (and that alone will be acceptable to our God, who is a God of Judgment, and by him Actions are weigh'd) we must enter into ourselves, and there form and prepare Designs, which shall influence our Conduct, and produce a suitable Course of Piety in us; or else our Sacrifice is but that of Fools; and whatever it be, it is not Religion.

2. *Thinking on our Ways*, is also necessary to enable us to stand by our Choice, and go through with our Work to purpose. Religion is pure and spiritual, but we are gross and carnal; tho' therefore we may set out with good Ardor and Vehemence, and continue some while in the good Mood, this will not, cannot, for all that, last long, if we look not over our selves again and again, and see that we maintain that Temper. The Necessary Applications we must lend to other things, all of them, more or less, wear off our Zeal to our *one thing* necessary. But be sure, the Innumerable Attempts of the raging Enemy without,

out, and the perpetual Sollicitations of our treacherous Corruptions within, will not fail to put us hard to it, and require all the Resolution and Constancy we can muster up against them. But, what shall He do, who never *thought* on these things, whereby he might have been ready and provided for them? Alas! His Helps are scattered from him, and he knows not indeed his own Strength, much less is he able to use it at this his time of Need. We must consider our Weapons are spiritual, (as is our Warfare) and no otherwise to be summon'd to our Aid, than by this frequent Reflection and Contemplation; If we do not by *this* make them present to our Minds, keep them brisk and lively by a constant and deep Impression of their Images on our Souls, we shall find our selves naked in the day of Battle, and must fall in the Encounter.

But, this Recollection of our Forces by serious *Thought*, this due recurring to the Arguments, Motives and Encouragements, on which we first began the Trial, and engag'd our selves in the Service of Religion; this, I say, sets us upon fair Ground with the Adversary, and our frequent entertaining them in our *Thoughts*, puts them up-

on the level with the other present and pressing Objections of Sense; and then their natural Weight will easily incline the Balance.

3. *Thinking on our Ways*, is the great Preservative against all the Efforts of the Adversary; it answers all, and either keeps them at a distance from approaching, or easily beats them off, and baffles their Attempts if they do assault us.

Let us consider them severally.

The 3 great Enemies we have to deal with, are,

The Flesh, the Devil, and the World.

1. The Flesh, or in St. Paul's Phrase, Lust, Concupiscence (that *ἐπιθυμία, concupiscentia*) the Inclination, Bent and Propension of corrupt Nature, is the grand Source of Temptation to us; and so St. James tells us, that every Man is tempted, when he is drawn aside of his own Lust, and enticed: This points all the fiery Darts of the wicked One, and thrusts them home with that fatal Efficacy and Mortality, that he finds Friends and Confederates within us; we are our selves ready prim'd and fitted for his Sollicitations. But now we, that by serious thinking on his ways has reduc'd this Spring-head of Iniquity to Regularity and Order, cuts off

off Sin at the very Root, has made the Salt Fountain yield fresh Water, and turn'd its barren Influence to a kindly Fruitfulness. As corrupt and deprav'd as we are, it is chiefly the fault of our Negligence, and *not thinking*; We may (I mean with the help of God's Spirit *working with us*) mould our Nature as we please, we may overcome its Resistency, and direct its Motions to as fruitful a Production of Good Works, as of it self it tends to Evil ones. *A good Man out of the Good treasure of his heart will bring forth Good things, as well as the Evil Man bringeth forth Evil things out of the Evil treasure of his heart.* And it is by this considerate Meditation, this pondering and weighing things, that we lay up a Bank, a perpetual Fund and Stock of Good Actions, on all emergent Occasions. If we suffer Corruption to take Head, and shape its Course according to its own vicious Inclinations, we must run out and prove miserable Bankrupts: but if we will inspect our Income, take care of our Revenue, those noble Talents God hath intrusted us with, we may secure our selves from all those Thieves, that would rob us of our Treasure. 'Tis want of *Thought* commits that prodigious wast. When we once understand

derstand our Estate, it will quickly Improve on our hands, *that* being remov'd which was the cause of our Unthriftiness.

2. And when thus the *Flesh* is in good measure brought under, the Passages and Avenues at home thus secur'd, we shall be in less danger from abroad.

That roaring Lyon who ranges about seeking whom he may devour (the Devil I mean) may rage in vain about the Fold, and pine with Hunger, whilst the Sheep within Bleet securely, being thus fenced and guarded. Opportunity, we say, makes the Thief; to be sure, it is that gives Success to the dire Attempts of the Adversary; his Seed-time is while Men sleep; if we be sober and vigilant, are ready prepar'd, and do resist him, He shall flee from us, for greater is He that is with us, even greater than all; and none shall pluck us out of his hands, if we our selves desert not our own Salvation.

'Tis the Slight and Cunning of the Devil more than his Force that ruins us, tho we gladly impure all to that, to excuse our Sloth. But he that is before-hand with him by prudent Consideration, turns the Edge of his Weapon upon the Designer himself, at least Blunts it so, that it shall not hurt him.

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'Tis where the House empty, Swept and Garnished, Luke 25. Pr. (the *unthinking*, gay, trifling Temper) Here it is the *Evil* Spirit enters at Will, and takes free, secure Possession. For where the Mind is loose and unbent, not only not suspecting Danger, but even hating the *Thoughts* of providing against it, launching out into all the Extravagances of unguarded Carelessness, the Sallies of unconfin'd *unthinking* Liberties and Allowances; What can we expect otherwise, but that such a Man should be an easy Prey to the Enemy? *that* Enemy, whose Watchfulness is Perpetual, his Diligence Indefatigable, his Malice Implacable. Of a truth, as *Thought* is the proper Character of a Man; so is Gravity, a fix'd and serious *Thoughtfulness*, the Character of a Christian Man, and his proper Guard. And the Nature of the Enemy we are match'd against, will require it all at our hands: And if we Put not on the whole Armour of God (which sober *Thought* alone buckles on, makes fit and serviceable to Us) we shall not be able to stand victoriously against the *Wiles* of the Devil.

3. The World is the last of that grand Triumvirate, which are Confederate and Sworn against

gainst us, an Enemy by no means Contemptible; In truth, it is to be fear'd, that it has ~~that~~ Address and Management, that spite of all our Care and *Thoughtfulness*, it makes but too great and wasting Wounds in the best of us. For it is the perfect Tally to our Corruption, suits all its Cravings with such agreeable Objects, and so ready at hand, that we cannot, without sensible Regret and Mortification, deny its neighbourly Proffers, and refuse so pleasing Acquaintances. And, what Havock must this Temptation make in Him, who not able to look further, nor caring so to do, swallows all the Baits that can be laid for him; nay, out-runs the very forwardest of its Sollicitations? The Amiability of Virtue is not a Match for the Beauties of the World with him, who sensibly feels the *one* in its tenderest Strokes, and most exquisite Perfection; but is utterly unacquainted with the *other*, nay strongly prejudic'd and prepossess'd against it.

But He, who by *thinking on his Ways* has had the whole Matter stated before him, has weigh'd the true Nature and Consequences of each; He, I say, is a fit Judge of the Controversy, and may keep the Ballance even, and not *determine according*

according to outward Appearance, but Judge righteous Judgment.

4tly and lastly, *Thinking on our Ways*, as it is Thus effectual against the Enemy, so is it the great Support of our Allies and Friends ;

(1.) In fitting up and disposing the Strengths we have, to the best Advantage.

(2.) In fetching in those other Helps which are necessary for us ; and which we have not our selves, and cannot have, but by this *Thinking*.

Man is (as became the Workmanship of God) a rich Store-house, a Magazine sufficiently furnish'd for all Emergencies ; He need not go out of himself, if He will but imploy what He finds at home, with due Industry and Application. His Faculties are Noble and Excellent, and the various Passions and Affections Implanted in his Nature, are Instruments sufficient to the utmost we can demand of them. Thus has God provided for Man, but left him withall in the hands of his own Council, shewn him and engaged him to do well, but not forcibly determin'd him ; so that he may perish with the Remedy in his Hand, if He will not know, or not make

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the due Use of it. Active *these* are and powerful, and will exert themselves one way or other; but it may be against their Owner, if prudent Thought and Management conduct them not to the best Advantages. Now *Thinking* *on* *our* *Ways* it is, that gives them this their first Direction, and sets them on work to our real Good, which *their* blind Appetite knows not; but if turn'd that way, will certainly effect for us. For Man is a Compound of Soul and Body, Flesh and Spirit; which are Principles contrariant, and always striving for the Mastery: *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary one to the other*, says St. Paul: If therefore we set aside *Thought*, we necessarily fall under the Dominion of Sense, which will not fail to take the Advantage, and enter upon the deserted Territories. And then, *that which is of the Flesh is Flesh*, as our Blessed Saviour assures us; whilst That rules, all its Designs, Aims and Actions must be like unto it. Now Flesh has the nearest Friends, and most plausible Arguments; and if *Thought* and Consideration do not counterpoise them, and give the Soul leave to put in its
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Plea, and Reason to be heard fairly in its turn, Flesh will be too hard for the Spirit, and make it self become our *one thing* necessary.

But by *Thought* we get out of the Mire, assert our Liberty, keep under that sturdy, refractory Slave, and use its Ministry and Service to our true Advantage and Interest. For the Soul easily applies it self to spiritual things, if we will let it have a true view of them; They are near of kin to It: and when this Chain is taken off, It acts readily and with Complacency on that side, which is indeed alone proper for it to be employ'd in, and which only can answer its Desires, and satisfy its Expectances.

Thus necessary is *Thinking on our Ways*, to regulate this first Concoction (if I may so speak) on which all depends, and which, if vitiated, will hardly be rectify'd afterwards; to make us, I say, digest Religion, and be able to chuse our own true Happiness.

Besides, as by *Thought* we are enabl'd to chuse, so by the same we are enabled to perform our Choice: For this alone it is, that Quickens and Enlivens the Faculties by which we are to act; this gives the true turn to Reason, and enlarges

the Understanding, that It judges both right, and with Authority and Power over the Will. The Soul is born an Infant as well as the Body, and encreases gradually in its Perfections like That, 'till It come to its due Stature, *the measure of its Fulness*, Eph. 4. 13.

Now *Thought* is the Nurse that manages and cherishes the Puling thing, 'till it come to some good Strength and Maturity. Reason and Understanding are at first weak and faint, and must be more and more so, as we suffer Sense to encroach upon them; but Recollection and Exercise strengthen their Parts, and knit their Limbs in solid Firmness and Proportion. So St. Paul tells us, that by *reason of Use we have our Senses exercis'd to discern Good and Evil*; and the constant Name *Solomon* gives the Sinner, is Fool, not only from the unaccountable Folly of his Choice, but from the actual Debasement and Diminution of his Faculties, which being absorpt in Sense, leave no room for *Thought* and Reason. For, what by the Grossness of the Objects they are conversant about, they are so dull'd, that they cannot endure to look forward or deep into things; and what by the Violence and
contrary

contrary Convulsion of the Passions they lie under, they are not suffer'd to act freely; but stretched with Intemperate Heats and Colds, can never be Masters of that Quietness and Sedateness, which is necessary in determining Right of Matters. But frequent *Thought* and Meditation winds up their Springs, and sets them to higher Motions; and by Exercise, furbishes, cleanses and makes them quick, pliable and vigorous in the Application of their Powers; and withall tempers them with that Regularity and Sobriety, which opens a free Prospect, and enables them to see all things distinct and clearly. Thus does this *Thinking on our Ways* dispose those Strengths we have to the best Advantage.

But the great Necessity of it appears in this; that *this* it is which fetches in those external Helps, which are absolutely necessary for us; and which we have not, nor can otherwise have, than by this. Tho' Man have all those noble, and more than sufficient Materials In himself, (which I just now mention'd) and that Excellent Governour, Reason, to direct them right, and dispose them to his best Advantage; yet is it
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not in His Power alone, so to use, direct and dispose of them. *We are not sufficient of our selves, to do any thing as of our selves, but our Sufficiency Is of God; He it is worketh in us both to will and to do, of his good Pleasure.* Without him we can do nothing, yet without our selves He will do nothing for us neither; The freest Dispensations of Grace are always so far Conditional. The Case is this; We are not able of our own selves to turn our selves to God; no, nor to prepare or pray to God toward our Conversion; Nature being totally corrupt, and having no Inclination of its own, to excite us to any Good. But God designing a gracious Redemption for us, through the Merits and Satisfaction of his Son Jesus Christ our Lord, has engag'd to supply that Defect, and by his Preventing Grace, to excite, move, and incline our Minds to Good. He therefore raises those kindly Motions in us, (unthought of, unsought to by us) He repeats them by frequent Impressions, and continually urges them by the *Working of his good Spirit on Us*: Not indeed with Irresistible Violence, but with all the Strength sufficient and consistent with

with Rational and Free Agents. Now here lieth the great Work and Duty of this *Thinking*; This it is, which is to receive those Motions, to nourish and cherish them in us, till They prove effectual on Us. The Motions of Grace admonish and invite every one, (whether they will or no) and tho' they act so vigorously even on bad Men, as to make them tremble (as did *Felix*) yet if, like Him, they perversely put them off to a *convenient Season*, They will prove but Conviction only without Conversion. This therefore is noted as the Character of the Wicked, that *they have not God in all their Thoughts*, Plal. 10. 4. He will mix himself with many, but they will allow him no more room, than He unavoidably makes for his own self; *They care not to have God in all their Thoughts*; and so all the powerful Efforts of Grace go off ineffectual, and to no purpose from them. But He that *thinks on his Ways*, Improving those Hints and Notices, and seconding the Gracious Motions on his Soul, works them up to the desired Effect upon him; such a one is brought by them to a considerate sober Temper, that Concern and Thoughtfulness I above-mention'd; this sets him a searching
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into the Merits of the Cause, shows him the necessity of complying with those Motions, shews him his own Insufficiency, and withall shews him how to obtain that Sufficiency, which he may have from God toward it.

Thus doth it collect those gracious Beams of the Divine Bounty, which lie so thick about All and every one of Us: In broken and scatter'd Rays indeed, to the Careless and *Unthinking*, and therefore not powerful enough to engage and warm them thoroughly; But when by the Force of *Thought* they are gather'd into a Point, *their* United Fire soon Invigorates and Enflames us with a noble Cœlestial Ardor, with an efficacious Life and Vigour.

Thus every way and absolutely necessary to Us, is this *Thinking on our Ways*, if we would in earnest turn our Feet to God's Testimonies; God, who Alone works it in us, will not work It for us, without our own Concurrence with the Operations of his Holy Spirit on us; But when we have thrown in our Mite, God will accept it, and improve it to a vast *Eternal Treasure* for us.

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And now, what remains? but that we put in practise this Duty, and think on our Ways, that we may turn our Feet unto the Testimonies.

A Duty so necessary, that it is impossible to make any thing of our Religion without it; Virtue, and the Reward of It (Eternal Happiness) are not attainable without some Pains and Labour, and if a Man will not mind which way He goeth, there are enough to direct Him the wrong way; nay, He naturally tends himself to his own Ruin. A Duty so easy, that we can hardly in some measure avoid it. *Think* we must, only, by the Cunning and Art of the Tempter, we are fatally induc'd to employ our Thoughts on improper and wrong Objects; or, which is as bad, to think by halves on the Right ones. So effectual likewise is this Duty, (as I hope I have shewn) that by the Grace of God assisting us, we shall not need to fear a good Issue of it to us.

Let us Awake then, and shew our selves Men; 'tis a wretchless, Infamous State to live in a continual Hurry without *Thinking*. If any thing can be Dear to Us, sure our own Souls
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are; If any thing can deserve our *Thought* and *Care*, sure, an *Unchangeable Eternity*, is *That*. Why do we boast of this superior Talent, if it shall but make us more eminently miserable? Do we claim the Sovereignty of the Creation by Prerogative of Reason? yet act as if it were given us, only to Enable us to act more unreasonably?

And yet were Men wholly at Liberty, they might be the more Defensible; were the Consequence of this Carelessness, Folly only, not Misery too, They might be the more excusable. But alas! It is not so with them; we are not born at all Adventures, nor shall we Die so; There Is a God at whose Command we come and go, who has allotted each one his Port; and will call them all to an account, how they have maintain'd it; and if Men refuse to *think* to purpose, in Time, and while they may; They shall when Time is past, and to no purpose, *think* enough; ere long being forc'd to Reflect, in the Despair and Anguish of their Souls, on their Unaccountable Folly to all Eternity.

Let us then seriously apply our selves to this Important Duty, and Happy, for ever Happy They,

They, who by the good Hand of God's Spirit upon them, shall Be directed and enabled so to *think on their Ways*, that they may *turn their Feet to his Testimonies*.

Which God of his Infinite Mercy Grant us all to Do, for the sake of his Son, Jesus Christ our Lord.

F I N I S.

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